

THE Ukrainian Weekly

Published by the Ukrainian National Association Inc., a fraternal non-profit association

Vol. LVI

No. 37

THE UKRAINIAN WEEKLY

SUNDAY, SEPTEMBER 11, 1988

50 cents

Decision in Medvid case

Federal judge says U.S. government violated Ukrainian lawyers' rights

PHILADELPHIA — A U.S. district judge for the District of Columbia has ruled that Secretary of State George P. Shultz and Commissioner Alan Nelson of the Immigration and Naturalization Service (INS) "violated, and threaten to violate in the future, the rights of the Ukrainian American Bar Association (UABA) to communicate effectively an offer of free legal services to unadmitted aliens seeking asylum" from the USSR and East Bloc countries.

In a six-page memorandum decision and three-page order filed August 31, and received by the UABA's lead attorney, Andrew Fylypovych of Philadelphia on September 6, Judge Louis F. Oberdorfer set September 15 as a deadline for the INS to take corrective measures.

This decision is a welcome culmination of a lawsuit styled as Ukrainian

American Bar Association et al. v. George P. Shultz et al. Civil Action 85-3487 (USDC) filed in October, 1985 by the UABA and two individual members, attorneys Orest Jejna of Phoenix, Ariz., and Julian Kulas of Chicago, when they were denied access to counsel and advise Myroslav Medvid, the Ukrainian merchant seaman who jumped from a Soviet grain vessel near New Orleans on October 24, 1985. The lawsuit was a cooperative venture between the UABA and the conservative Washington Legal Foundation.

Mr. Medvid, who desperately sought political asylum and was in U.S. custody on two separate occasions for a total of some 24 hours, was never advised that Ukrainian-speaking lawyers were willing to represent him and wanted to speak with him. In a contro-

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Ogonyok editor speaks out about undemocratic conditions in Ukraine

by Bohdan Nahaylo

There seem to be very few sensitive subjects that the weekly magazine Ogonyok has failed to deal with since Vitaliy Korotych took over as editor. Yet in view of Mr. Korotych's background — he is a well-known Ukrainian poet — there is one area, or set of issues, which he might have been expected to tackle, but until now seems to have stayed clear of — namely, the nationalities question generally and the situation in his native Ukraine specifically.

In an interview published on August 28 in the Barcelona newspaper La Vanguardia, however, Mr. Korotych was asked directly about his views on these matters, and his replies were frank and illuminating.

Showing considerable incisiveness, the Spanish interviewer, Rafael Poch, raised, among others, the following question: "As a Ukrainian, what is your opinion of the lack of glasnost and the continuing 'stagnation' (Brezhnevism) in Ukraine?" Mr. Korotych responded:

"The situation there [Ukraine] is rather sad and anti-democratic, but the last thing that Gorbachev needs is a civil war. We in Ogonyok have just started to broach the issue of corruption in Uzbekistan, not a very strategic republic — and you know what a huge stir that caused. I am not sure this is strategically the right time to tackle the subject of Ukraine. Although it is necessary to concentrate on eliminating the main criminals and achieving the first economic results, Gorbachev now needs to

consolidate his strength."

Thus, for the first time, as far as is known, Mr. Korotych was drawn into publicly revealing his attitude towards the Shcherbytsky leadership's enduring control over Ukraine. Ogonyok's editor made it clear that he considers this republic a bastion of the forces opposed to "democratization" and "restructuring" and too formidable a force to be challenged head-on at this stage by the Gorbachev leadership.

As he implied, Volodymyr Shcherbytsky and his associates head not only the most populous and economically most important of the non-Russian republics, but also the largest single party organization within the Communist Party of the Soviet Union.

Nevertheless, Mr. Korotych went on to express his confidence, that if the current process of "democratization" continues, the situation in Ukraine will begin to improve as well. He explained: "I find it very difficult to imagine what will happen in the next elections early next year, but I believe democratic stances are developing day by day and it will be very difficult to elect deputies as before. Lenin defined a revolutionary situation as follows: those underneath are not prepared for things to continue as before, while those on top cannot govern with the same methods as before. This is our situation."

Understandably, Mr. Korotych now views the world around him from a central, or, more precisely, a "Gorbachev-oriented" perspective. In Ukraine itself, though, more and more cultural

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Authorities forcibly disband 5,000 at silent demonstration in Lviv

JERSEY CITY, N.J. — Local authorities in the western Ukrainian city of Lviv have once again reacted with force against participants of a public meeting held there without official permission on September 1, reported the External Representation of the Ukrainian Helsinki Union.

Some 5,000 residents of Lviv and vicinity gathered in front of Ivan Franko State University on September 1 despite a ban on the meeting by officials who refused to grant its organizers, members of the Initiative Group to Promote Perestroika, permission to hold the rally citing a new Soviet law restricting public meetings.

The thousands reportedly gathered in the early evening and stood for a long time in silence, so as to avoid any violent reaction from the militia that surrounded the area, as had occurred at an August 4 rally, when dozens of people were arrested or beaten.

At around 8 p.m., however, the sixth unit of the militia's special riot forces,

wearing green uniforms and carrying clubs, moved on the crowd, which had stood silently as police and KGB photographed them. The unit reportedly pushed them in all directions in an effort to disperse the meeting.

Participants reportedly began to shout "Fascists" and "Free Makar," referring to the August 4 arrest of meeting organizer Ivan Makar, and marched away from the university toward the Lviv Opera House and Lenin monument. That area, however, was completely surrounded by militia, who reportedly began grabbing individuals and shoving them into vehicles.

According to the press service of the Ukrainian Helsinki Union, 15 persons were known to have been detained or arrested during the September 1 rally, including Ihor Derkach, an engineer and a member of the Initiative Group that organized the meeting. Mr. Derkach was reportedly freed at 2 a.m. the following day after threatening to inform the Western press and governments about the incident.

Soyuzivka closes 35th summer season with Labor Day weekend festivities

by Marta Kolomayets

KERHONKSON, N.Y. — Soyuzivka, the Ukrainian National Association's resort nestled in the Catskills of upstate New York, closed its gates for the summer on Monday, September 5, ending yet another successful season at this estate.

Although this 35th annual season got off to a slow start, as many Ukrainians busied themselves with Millennium year celebrations throughout the United States, Canada and Europe, it picked up steam and by Labor Day weekend more than 15,000 people had visited the

resort.

Attendance peaked on Saturday evening, September 3, according to Soyuzivka co-manager Lidia Kuczer. More than 4,000 guests crossed the entrance gate and made their way up the winding road, past the tennis courts and onto the Veselka patio, a central gathering point for Soyuzivka visitors.

This Labor Day weekend crowd was quite an international assembly; the UNA resort hosted Ukrainians from Munich, Paris, Warsaw, Melbourne, Toronto, New York, Chicago, Montreal, Washington, Los Angeles, Ottawa,

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Alex headlines the Sunday evening concert at the UNA resort's last show of the 35th summer season. He is accompanied by the Oles Kuzyszyn Trio.

A GLIMPSE OF SOVIET REALITY

Ukrainians in Moscow, Leningrad organize cultural societies

by Roman Solchanyk

The Polish Party daily Trybuna Ludu recently reported on August 19 that Ukrainians in Moscow, organized in the Moscow Society of Admirers of Ukrainian Culture Slavutych, intend to begin publishing a monthly journal as well as a quarterly intended for Ukrainians abroad.

If these plans are realized, it will be the first time since the early 1930s that any kind of Ukrainian publication will be issued outside the Ukrainian SSR.

The Trybuna Ludu article on the Slavutych Society, written by the newspaper's own correspondent, provides the most detailed information on the activities and plans of the group available thus far. Reports in the Soviet media appear to have been limited to an initial article published in Vechernyaya Moskva in April and a TASS item that was published in several Kiev newspapers in May.

The Slavutych Society was formed in April of this year with the idea of providing a focal point for the approximately 250,000 Ukrainians residing in Moscow, as well as those interested in Ukrainian customs, traditions and language regardless of their nationality.

Vechernyaya Moskva reported that organizers planned to hold musical-literary evenings, arrange meetings with Ukrainian cultural figures and scholars, and organize courses for the study of Ukrainian.

At the same time, the chairman of the Slavutych Society, the writer Oleksandr Ivanchenko, emphasized that the members who initially numbered around 50, were determined not to confine their activities to a small circle of like-minded individuals, but to propagandize Ukrainian culture, art and traditions among fellow Muscovites.

According to Radianska Ukraina, within several days of the group's founding more than 300 persons expressed their desire to become members.

Trybuna Ludu now reports that the Slavutych Society has members throughout the Soviet Union and that plans are afoot to extend its activities abroad. Moreover, the group has set out to establish a permanent musical-drama theater in Moscow, a song and dance company, and a bandura musical group. In the near future, writes the newspaper, kiosks will be opened handling the Ukrainian press and literature. Financing will be secured through a "cultural-commercial union" and a network of Ukrainian restaurants in the Soviet capital.

The Slavutych Society is the second Ukrainian cultural organization known to be functioning outside of the Ukrainian SSR. In early March, Literaturna Ukraina published an "Appeal to the Citizenry of Ukraine" from 55 residents of Leningrad announcing their intention to renew the T. H. Shevchenko Society in Leningrad, which was first established in 1898.

The activists, led by Academician Dmitrii Likachev, informed Ukrainian readers that they intended to press for the building of a Shevchenko monument in the city, which had been approved in 1918 but never realized, and the establishment of a Shevchenko Memorial Complex. The appeal requested that supporters in Ukraine raise the question of establishing such an organization with the Leningrad City Executive Committee, after which the

group in Leningrad would approach the authorities with the same proposal.

Subsequently, Literaturna Ukraina published individual and group letters expressing support for the project, and reported that similar letters had been published in Vecherny Leningrad. Although no official announcement regarding the group's formation appears to have been published in the Kiev press, in June Literaturna Ukraina reported that the T. H. Shevchenko Society took part in the Leningrad celebrations of the annual all-Union Shevchenko festivities.

The question of cultural facilities for the approximately 6 million Ukrainians living outside of their republic has been a longstanding issue for Ukrainian critics of Soviet nationalities policy. Ivan Dzhyba, author of the classic samvydav essay "Internationalism or Russification?" (1965), noted that Ukrainians outside of Ukraine did not have a single Ukrainian school at their disposal; that not a single Ukrainian newspaper, journal, or book was published outside of the Ukrainian SSR; and that there were no radio programs or cultural-educational facilities of any kind available to them.

With the advent of glasnost, that issue began to be raised by the Ukrainian cultural intelligentsia on the pages of the republic's press, and the Moscow and Leningrad societies represent the first concrete results of this campaign.

It should be emphasized that Ukrainians are not the only beneficiaries of what appears to be a policy decision in Moscow to grant concessions to non-indigenous ethnic minorities in the republics. In April, a Polish information and cultural center began functioning in Moscow, and in recent months Poles in Lithuania, Byelorussia and Ukraine have been allowed to establish their cultural groups.

In this connection, it should be mentioned that the joint Soviet-Polish communique issued after General Secretary Mikhail Gorbachev's recent visit to Poland noted specifically that Poles in the Soviet Union and Ukrainians, Byelorussians and Lithuanians in Poland could play a positive role in strengthening Soviet-Polish relations. To this end, the communique referred to the establishment of cultural-educational groups for Soviet Poles as well as opportunities to study their native language and culture.

Somewhat earlier, the Central Committee of the Lithuanian Communist Party adopted a resolution on the need to satisfy more fully the language and cultural needs of national minorities in the republic, singling out the Polish and Jewish groups.

The Soviet press has also reported that officially sanctioned Jewish cultural groups have been established in Estonia, Lithuania and Latvia, and that the Sholem Aleichem Jewish Cultural Society will soon begin functioning in the western Ukrainian city of Lviv. Like the Poles, the Georgians are also represented in Moscow, where the Georgian cultural and commercial Mziuri center was opened earlier this year.

Now a Kiev newspaper has reported that the Akhpyur society of admirers of Armenian culture has been established in Lviv by a group of young enthusiasts. And, of course, under entirely different circumstances, concessions have been made to Tatars in Crimea and Armenians in Azerbaidzhan.



GLASNOST DIARY: recording changes in the USSR

The joke rings true

One man is complaining to his friend, saying that all people ever talk about is glasnost. "You know, every newspaper I pick up, I read about glasnost; every television show I watch, they underscore glasnost.

"All the politicians take about is glasnost. I'm really tired of glasnost; there's nowhere I can go to get away from it."

"Just go to Ukraine," his friend replies.

Newspeak

"Biznessuyet," "menedzher," "dzhoint venchur" are just some of the words accepted in the vocabulary of the contemporary Soviet man, according to Bill Keller of The New York Times.

Such an avalanche of Americanisms is threatening to dilute the identity of

the average Soviet, according to the conservative magazine, Nash Sovremennik.

Mr. Keller writes that Mr. Gorbachev's policy of glasnost has created a demand to express things that were not talked about before. The press now writes about the "Mafiya," the criminal "rekhet," and "narkotyky." During protests in Armenia, the people carrying picket signs were labeled "piketchyky."

In the world of computer technology English is the norm, as the Soviets use "draiver," "printer," "dzhostik," "disketta," and "vord pressesser."

A Soviet television correspondent recently reporting on the overachievers in Japan, created a new word, combining the Russian word for work, "rabota," with the suffix from workaholic and came up with a word alien not only to the average Soviet listener, but to the average Soviet worker, "rabotagolik," (robotaholic).

28 senators call for repeal of Molotov-Ribbentrop Pact

WASHINGTON—Twenty-eight U.S. senators, including the Senate majority leader and the Democratic Party's nominee for vice-president, sent letters to General Secretary Mikhail Gorbachev and the Baltic peoples calling for repeal of the Molotov-Ribbentrop Pact which led to the annexation 49 years ago of the Baltic States by the USSR.

The August 17 letter addressed to the people of Estonia, Latvia and Lithuania reaffirms the U.S. position of refusing to recognize the forcible incorporation of the Baltic states into the USSR in 1940. Quoting President Reagan's June 14 remarks that "the American people... support the aspiration of the Baltic people to regain the freedom that was theirs and to chart their own course," the senators "join the president in this commitment, and pledge to you, the people of the Baltic states, our continued support."

Such a direct message of encouragement by U.S. legislators to people living in the Soviet Union or its occupied territories is believed to be without precedent. The letter has been translated into each of the three Baltic languages and copies were disseminated

throughout the three republics.

The secret protocols to the pact consigned the Baltic states to the Soviet sphere of influence, enabling Stalin to order the invasion of the Baltic states the following year without hindrance from Nazi Germany.

The letter to Mr. Gorbachev urges that the pact's secret protocols be published in all the leading Soviet press, that the general secretary denounce the protocols "officially and publicly," and that the Soviet government promise to "restore genuine sovereignty" to Estonia, Latvia and Lithuania.

On Wednesday, August 10, the Estonian Community party newspaper Rahve Hall became the first official Soviet newspaper to publish one of the secret protocols. The officially tolerated Lithuanian people's front organization, Movement to Support Perestroika, published all three secret protocols in the August 5 edition (No. 17) of its newsletter, which is believed to be widely circulated in Lithuania.

The senators' letter says that "the pact and its consequences are the root cause behind popular discontent with the status quo in the Baltic region." In blunt

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THE Ukrainian Weekly

FOUNDED 1933

An English-language Ukrainian newspaper published by the Ukrainian National Association Inc., a non-profit association, at 30 Montgomery St., Jersey City, N.J. 07302.

Second-class postage paid at Jersey City, N.J. 07302.
(ISSN — 0273-9348)

Yearly subscription rate: \$20; for UNA members — \$10.
Also published by the UNA: Svoboda, a Ukrainian-language daily newspaper.

The Weekly and Svoboda:
(201) 434-0237, -0807, -3036

UNA:
(201) 451-2200

Postmaster, send address changes to:

The Ukrainian Weekly
P.O. Box 346
Jersey City, N.J. 07303

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The Ukrainian Weekly, September 11, 1988, No. 37, Vol. LVI
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Ukrainian scholar from Poland urges review of Polish-Ukrainian relations

by Maria Rudensky

WASHINGTON — Prof. Włodzimierz Mokry, who teaches Ukrainian literature and language at Krakow's Jagellonian University, is urging a thorough examination of the history and interrelations between Ukrainians and Poles. Only such a complete and unemotional analysis can lead to a more harmonious existence for the two peoples who have for centuries been neighbors and who, in some cases, both legitimately claim the same territory, he said.

Prof. Mokry spoke on August 24 at St. Sophia's Religious Center in Washington at a forum sponsored by The Washington Group, an association of Ukrainian American professionals. Prof. Mokry, who arrived in June for his first visit to the United States, taught at the Harvard University Summer School. Besides the nation's capital and Boston, he visited Chicago and New York before returning to Poland on August 30.

Prof. Mokry expressed special appreciation to TWG for organizing the evening for him, and warm thanks to TWG's director of special projects, Marta Pereyma, for hosting him and his wife, Chrystyna, a Ukrainian from Lemkivshchyna, at her home.

Prof. Mokry, a linguist and literary scholar who specializes in 19th century Ukrainian literature and philosophical thought, described the rejuvenated efforts of the 300,000-strong Ukrainian community in Poland to assert its identity, and stereotyping and play a vital role in all aspects of Polish life.

To put today's situation in context, it is necessary to examine not only the two great forced and traumatic resettlements of Ukrainians, although they certainly are key events, Prof. Mokry said. Poles and Ukrainians must study their intertwined history from the earliest contact.

The scholar outlined the population transfers. During the first one, in 1945, about half a million Ukrainians were "convinced" to move to what had been Poland's eastern provinces before World War II, but had been annexed by the Soviet Union in 1939. Poles in these areas were transferred inside the new Polish boundaries.

And in April-July 1947, Akcja Wisla, the "demographic surgery," to use Prof. Ivan Jaworsky's phrase (University of Waterloo, Waterloo, Ont.), took place. The "Vistula Action," named for the river running through Warsaw north to Gdansk but unrelated to the river itself, involved the resettlement of about 150,000 Ukrainians in southeastern Poland to northern and western Poland. Polish officials still say the uprooting was needed to siphon off support for the Ukrainian Insurgent Army (UPA).

In fact, the action scattered and divided the cohesive Ukrainian minority in Poland. No more than 10 percent of any region could contain Ukrainians, the Akcja mandated, and the areas could not be adjacent.

In 1956, the Ukrainian population enjoyed a tentative first loosening of the repression it had suffered. The Ukrainian Socio-Cultural Society was permitted to form, and articles on Ukrainian subjects began to appear. Even today, however, only some 6,000 Ukrainians are members of the society, and its potential is limited because it functions somewhat as a Ukrainian ghetto.

Prof. Mokry was born in 1947 in Olstzyn in northeastern Poland (formerly East Prussia), the son of a couple

from south of Peremyshl. He considers himself a conscious "Rusyn" or "Ruthenian-Ukrainian, in other words." He chides fellow Ukrainians who obfuscate their national origins, using the Ukrainian play on words, "chukhraynety," instead of "Ukraynety."

He has already been commended for his strivings for reconciliation between Poles and Ukrainians. In 1987, he was one of three recipients of the John Paul II Award, granted by the Polish Institute of Christian Culture in Rome, for his efforts to promote closer ties, and better understanding and appreciation, between Ukrainian and Polish culture.

An excerpt from a longer work of his on this subject appeared in the April 1988 issue of Studium Papers, published by the North American Study Center for Polish Affairs, Ann Arbor, Mich. The article, published in full in the independent Polish Catholic weekly Tygodnik Powszechny (No. 46-47, 1981), outlines his family's experience during the Akcja Wisla, and his futile efforts to find traces of his family — or even his ancestors' graves — on trips back to the Peremyshl area.

Regarding plans, Prof. Mokry speaks unabashedly of his pride at the release of a collection of Ukrainian religious poetry that he translated into Polish, "From Ilarion to Skovoroda." Ilarion was the first non-Greek metropolitan in Kiev, and Hryhoriy Skovoroda, a 17th century Ukrainian philosopher. In the near future, Prof. Mokry hopes to publish "From the Word of Ilarion to the Sobor of Honchar." This work will probably appear in Rome, he explains. Oles Honchar's book, "Sobor," (Cathedral) describes the daily existence of Soviet workers and their families, the tension between them and career-opportunists, and the authorities' attempts to destroy a cathedral.

Many Ukrainians support Solidarity, the outlawed Polish trade union, and it is believed that Ukrainians number in the group's leadership, Prof. Mokry said. For the most part, however, Ukrainians in Poland fear discrimination and so even those in Solidarity do not advertise their ethnic roots, he said.

"For me, 'solidarity' means identifying oneself with the problems of another person, irrespective of the character or scale of these problems and the ancestry or opinions of the individual," he wrote in the Tygodnik piece. He believes that a diverse Poland, with many flourishing ethnic nationalities, will yield a stronger, more unified country.

Prof. Mokry related poignant stories of Ukrainians concealing their identities for decades — afraid to speak their native language even in the corridors of their apartment buildings, never mind on the street or at school or work. He attributes some of this apprehension to the pervasive negative stereotyping of Ukrainians in Poland as "Banderyvtsi" and "bandits," and the very real need of the first generation of Ukrainians in Poland to pursue a single goal — survival.

Now, things are looking a bit brighter for Poland's Ukrainians. Talk is beginning about the Soviet-engineered famine of 1932-33, the video of "Harvest of Despair" is circulating, and more Ukrainians receive permission to travel in the West. For the Millennium celebrations in Czestochowa in early September, figures of Ukrainian religious figures from 988 up to and including Metropolitan Andrey Sheptytsky and the bishops martyred in Soviet concentration camps will be displayed.

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For the record

Ukrainians seek freedom to worship

Following is the text of an editorial reflecting the views of the U.S. government, transmitted August 5 by the Voice of America, as monitored in New York.

For most of the seven decades that communists have ruled the Soviet Union, they have sought to eliminate religion or, failing that, to make it serve the purposes of the state. Few institutions have suffered more from these deliberate attacks on religion than the Ukrainian Catholic and Ukrainian Orthodox Churches. Even though these Churches claim the devotion of millions of people, both have been outlawed in the Soviet Union for several decades. In June, when the Soviet government allowed Christians to commemorate the Millennium of their faith in Kievian Rus' — located in what is today Ukraine — the Ukrainian Catholic and Orthodox Churches were excluded from the celebration.

On July 17, however, several thousand Ukrainian Catholics celebrated the Millennium with the first public mass since their Church was outlawed in 1946. The mass was celebrated in a field outside the western Ukrainian village of Zaryvnytsia, one of the most sacred places for Ukrainian Catholics. According to a Canadian priest who was there, Soviet police tried to disperse the participants but gave up when no one responded to their demands.

The Ukrainian Orthodox Church separated from the Russian Orthodox Church shortly after the Communist revolution. The Soviet government persecuted the Ukrainian Orthodox Church ruthlessly in the

1920s and 1930s, murdering thousands of priests and other believers. By the mid-1930s, the Soviets had disbanded the Church completely. Since then, the Church has been able to operate only outside the Soviet Union.

Most members of the Ukrainian Catholic Church come from western Ukraine, which the Soviets annexed in 1939. Ukrainian Catholics follow a form of worship similar to that of the Russian and Ukrainian Orthodox Churches, but unlike those of the Orthodox faith, Ukrainian Catholics recognize the pope in Rome as their spiritual leader. The Soviet government persecuted Ukrainian Catholics until the Nazi invasion in 1941 and then began again as soon as the Red Army reoccupied Ukraine in 1944. The Church was officially "liquidated" in 1946, and since then, thousands of priests and others have been imprisoned for practicing their faith.

It is an encouraging sign that police refrained from breaking up the Ukrainian Catholic mass on July 17. But, if the Soviet government is to live up to the human rights promises it made in signing the 1975 Helsinki Accords, it must remove all prohibitions on the free exercise of religion. On his recent visit to Moscow, President Reagan spoke out strongly for freedom of religion. Americans, he said, "feel it keenly when religious freedom is denied to anyone, anywhere, and [we] hope ... that all the many Soviet religious communities that are now prevented from registering or [are] banned altogether, including the Ukrainian Catholic and Orthodox Churches, will soon be able to practice their religion freely and openly."

Austrian and Ukrainian lawyers hold joint convention in Vienna

by Paul Chumak

VIENNA — A joint convention of the Austrian Bar Association, the Ukrainian Canadian Advocates' Society and the Ukrainian American Bar Association was held here on June 30 to July 1.

This convention was organized to commemorate the Millennium of the decree of Prince Volodymyr the Great of 988 declaring Christianity as the official religion of Ukraine.

It was the first time in the history that

Ukrainian lawyers outside Ukraine had held a joint convention with a bar association of a European country.

The convention was well organized due to the efforts of two committees — one Austrian and one Ukrainian. From the Austrian side the committee was chaired by Harald Foglar-Deinhardtstein, and from Ukrainian side by John Sopinka, now a justice of the Supreme Court of Canada.

The convention, preparation of which took almost two years, was conducted

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Michael Shenstone, Canadian ambassador to Austria, addresses participants of the joint convention of the Austrian Bar Association, Ukrainian Canadian Advocates' Society and the Ukrainian American Bar Association. Looking on are (from left) Walter Schuppich, George Danyliw, Alfred Duchek.

Soyuzivka closes...

(Continued from page 1)

to name but a few places. Many of the guests, first-time visitors to Soyuzivka, had often heard of the annual pilgrimage to the resort, but came to see the festivities for themselves.

The Friday evening merriment began with a dance to the music of Burya from Winnipeg. Unlike their previous performance at the annual summer festival in Glen Spey, N.Y., where the weather reflected the band's name, this time the weather held out, and Burya was able to play outdoors for the throngs of party-goers.

On Saturday morning the 32nd annual swimming competitions, sponsored by the Carpathian Ski Club of New York, under the auspices of the Ukrainian Sports Association of USA and Canada (USCAK) were held.

The swimming competition, which included more than 50 participants, successfully concluded on Saturday afternoon, before the inclement Sunday weather arrived. (See story next week.)

The 33rd annual tennis tournament sponsored by the Carpathian Ski Club of New York also began on Saturday morning. (See box on page 5.)

On Saturday evening, more than 500 Soyuzivka guests were treated to a concert by the Cheremshyna Ensemble from Montreal, composed of Claudia Melnyk, Lydia Ruditsch and Nadine Zwetkow, and accompanied by Mark Bednarczyk.

The entertainers performed selections from their first, second and recently released third albums, all of which feature Ukrainian folk songs, as well as contemporary melodies from Ukraine.

While Cheremshyna caught their breath, the audience was entertained by Soyuzivka master of ceremonies Roman Lupan, who is currently employed by CBS in New York City.

Mr. Lupan introduced Roman Ritachka, a bandura player who resides in La Mesa, Calif. Mr. Ritachka, who performed both instrumental and instrumental/vocal works, has played on the Ukrainian national instrument for more than 10 years. He has performed with the Ukrainian Bandurist Chorus from Detroit and has released a cassette titled: "Colorations of the Soul: Reflections of the Bandura." Mr. Ritachka utilizes the bandura to not only convey Ukrainian melodies, but also classical and international works.

Two dances followed the concert. Burya played for the guests outside on the Veselka patio, while Tempo of New Jersey entertained the people inside the Veselka pavilion.



Alex charms his audience.



The Sunday night entertainment line-up: Yuriy Turchyn, Yurko Stasiw, Slavko Halatyn, Darka Konopada, Andriy Stasiw, Oles Kuzyszyn, Bohdan Kuzyszyn and Alex Holub.

Although Sunday's activities at Soyuzivka were dampened by incessant rainfall, many visitors sought refuge in the Main House lobby, or in the Veselka bar. Others viewed an exhibit of photographs by Bohdan Polanskyj of Newark, which was held in the Veselka pavilion.

By the evening hours, the rain had let up, and once again more than 500 guests attended the concert featuring headline entertainer Alex Holub, a popular singer familiar to Soyuzivka guests. "Alex," as he is known to audiences, Ukrainian and non-Ukrainian alike, was accompanied by the Oles Kuzyszyn Trio, composed of Oles Kuzyszyn, Bohdan Kuzyszyn and Yuriy Turchyn.

The evening performance, featured songs by the late Volodymyr Ivasiuk, who was slain in 1979; many of these compositions are included on Alex's first two albums. Alex, who entertained the audience both with his singing and light show-biz style, had the audience responding to his performance both with clapping and singing-along. Alex responded with an encore.

Mr. Lupan, who emceed the Sunday evening entertainment also, introduced Darka and Slavko, who along with their accompanists Yurko and Andriy Stasiw, performed a number of selections. The group, which was formed in 1986, showed its diversity in musical styles as they combined jazz and folk in contemporary songs from Ukraine as well as original compositions. They, too, performed an encore.

Mr. Lupan, during both evening concerts acknowledged the presence in the audience of UNA Supreme President John O. Flis and his wife Mary, UNA Supreme Treasurer Ulana Diachuk and her husband Wolodymyr. Svoboda editor-in-chief Zenon Snylyk, associate editors of The Ukrainian Weekly Marta Kolomayets and Chrystyna Lapychak, UNA Supreme Advisers Walter Kwas and Eugene Iwaniciw, (the latter now heads the UNA's Washington office), as well as Soyuzivka co-managers Lidia Kuczer and John A. Flis, and Miss Soyuzivka 1989 Hanusia Legedza.

Closing the 35th season at Soyuzivka, Mr. Lupan thanked the entire staff of the resort, the administration, house-keeping, maintenance and kitchen staffs, as well as the guests who made the successful season a reality.

On Monday morning, many spectators watched the finals of the men's tennis tourney, followed by the presentation of UNA trophies, and by the late afternoon hours, the Soyuzivka staff bid farewell to the last of its guests, concluding another summer of entertainment and recreation for the thousands who perennially visit this UNA resort.

Cheremshyna: ambassadors of Ukrainian folk music

Formed in 1977, the Cheremshyna Ensemble of Montreal has enjoyed tremendous success over the last 11 years.

The group's first two albums, simply titled "Cheremshyn I" and "Cheremshyna II," have sold more than 10,000 copies each, and their newest album — you guessed it — "Cheremshyna III" (1988), which is the first album the ensemble produced, has already sold 6,000 copies. (The group also has a fourth record, a Christmas album titled "Sviato Rizdva.")

Composed of Claudia Melnyk, Lydia Ruditsch (they're sisters), Nadine Zwetkow and composer-accompanist Mark Bednarczyk, the group, which admires the music styles of Ukraine's Verivoka Choir and soloist Nina Matviyenko, has created its own unique style.

"Ukrainian folk songs are precious," said Claudia during a recent interview. Although they sometimes arrange the folk songs to suit their own voices, Cheremshyna members feel they don't lose the original spirit of the folk songs they sing. They admit that traditionalists have criticized them for their innovations.

The members of the group thirst for new material from Ukraine, and meet with Ukrainian groups from the Soviet Union who are on tours of Canada.

"We have had the opportunity to perform for Kobza from Ukraine, Lemkovyna and Zhuravli from Poland," said Lydia.

When the bandurist ensemble

from Soviet Ukraine recently toured Canada, Cheremshyna was pleased to learn that one of their capella's members was the composer of a song they featured on their second album.

But, it seems that the admiration is mutual. The group recently discovered that its cassettes are popular in Ukraine, and some tourists have even told them that Cheremshyna is the No. 1 music import in Ukraine.

Recently a tourist from Ukraine, visiting his family in Canada, walked into a Ukrainian book store, plopped a cassette of the Cherkassv Choir on the counter and declared that he wanted to exchange it for a Cheremshyna tape.

In this new era of cultural exchanges, Cheremshyna has expressed an interest in touring Ukraine with its music, but, they add cautiously, they will have to wait and see what glasnost holds in store.

In the meantime, they have been keeping busy, performing for audiences in the United States and Canada. They pride themselves on the fact that their listeners are of all ages, and of various nationalities.

At a recent concert at the Montreal Museum of Fine Arts, where they performed Ukrainian folk songs before a capacity French Canadian crowd, they were greeted with enthusiastic applause.

"I greatly enjoyed your concert," said the mayor of Montreal upon approaching them after the show. "I didn't understand a word," he said, "but your music has universal appeal."



The Cheremshyna Ensemble of Montreal performs for the Saturday evening crowd at Soyuzivka.



The girls of Cheremshyna: Nadine, Claudia and Lydiá.



Darka and Slavko: the hottest new group around entertains at Soyuzivka for the second time this season.

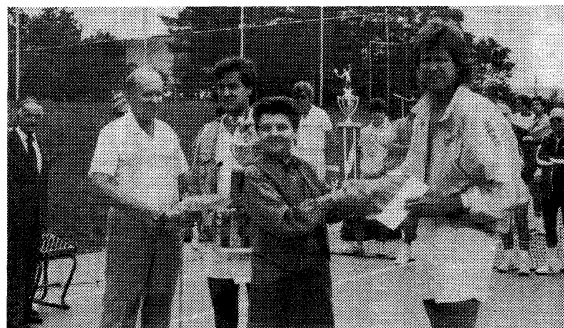


Romans at Soyuzivka: Roman Ritachka, bandurist, and Roman Lupan, master of ceremonies.



The audience enjoys an evening concert in the Veselka auditorium.

Matkiwsky captures third consecutive win



UNA Supreme President John O. Flis presents Eric Matkiwsky with the men's championship trophy; Supreme Treasurer Ulana Diachuk congratulates George Glowa on his second-place finish.

KERHONKSON, N.Y. — Eric Matkiwsky, 19, defeated George Glowa, 37, for the third consecutive time to capture the men's division title at the 33rd annual national tennis open held here at Soyuzivka during the Labor Day weekend, September 3-5.

The tourney, which is conducted by the Carpathian Ski Club, under the auspices of the Ukrainian Sports Association of the USA and Canada (USCAK) saw Mr. Matkiwsky defeat Mr. Glowa, 7-6, 1-6, 7-6, thereby retaining his title.

In the semi-finals, Mr. Matkiwsky defeated George Charuk, 6-3, 3-6, 6-4, and Mr. Glowa beat Greg Rudeski, 6-7, 6-4, 7-5. The 15-year-old Mr. Rudeski is currently the top player in Canada.

In the women's division, Roxanne Matkiwsky defeated Laura Bak-Boychuk, 6-2, 6-2, to capture the women's title. Ms. Matkiwsky had defeated Cathy Taraschuk in the semi-finals, 6-2, 6-3, and Ms. Bak-Boychuk was victorious over Myroslia Bohachevsky, 6-4, 6-2.

In the junior vets division, Dr. Zenon Matkiwsky defeated Roman Rakoczy Jr., 6-4, 6-4; Dr. Matkiwsky was challenged by Dr. Jaroslaw Sydorak in the semi-finals, beating him 6-1, 6-2, and Mr. Rakoczy defeated George Walchuk, 6-1, 6-3, in the semi-final match.

In the senior men's division, (age 45 and up) the winner was George Sawchak, who beat Oleh Bohachevsky, 6-1, 6-1. Mr. Sawchak won over Ihor Chuma, 6-0, 6-2, and Mr. Bohachevsky defeated George Hrabec, 6-2, 7-6.

In the oldest men's group (senior men over 55), Alex Olyneec defeated Constantine Ben in the finals, 6-2, 6-1. Mr. Olyneec defaulted over Borys Kupchynsky in the semi-finals, and Mr. Ben defeated Dr. Peter Charuk in the semis, 6-4, 6-1.

The seniors consolation round winner was George Hrabec.

In the junior boys division (18 and under), Paul Bodnar defeated Mike Sarachman, 1-6, 7-5, 6-3; the juniors divisions (14 and under) saw Mark Hluschewsky defeat Mark Machiedo, 6-4, 5-7 and 7-6.

In the youngest boys division, (juniors 12 and under), Danylo Kuncio defeated Lesyk Sarachman, 6-1, 6-1.

The junior girls, title was claimed by Laryssa Hrabec, who defeated Laryssa Sydorak, 6-3, 6-3.

The tournament committee consisted of Roman Rakoczy Sr., Mr. Sawchak, Dr. Matkiwsky and Zenon Snylyk.

Commemorative trophies were awarded as follows: The Bohdan Rak trophy to the men's winner, Eric Matkiwsky, the Dr. Volodymyr Huk trophy to Mr. Sawchak, and the Jaroslaw Rubel trophy, awarded for the first time this year, was given to Dr. Matkiwsky, the junior vets winner. The Mary Dushnyck Sportsmanship trophy was awarded to George Hrabec.

The tennis tourney winners also received cash awards, as follows: the men's winner, \$700; runner-up \$350, semi finalist \$150.

The women received \$300 and \$150 prizes, and the junior division winners received \$100 and \$50 awards.



Slava Rubel congratulates Dr. Zenon Matkiwsky on his junior vets division win and awards the Jaroslaw Rubel Memorial Trophy, presented for the first time this year in tribute to the late Mr. Rubel and his contributions to sports at Soyuzivka. Roman Rakoczy Sr. witnesses the presentation.

THE Ukrainian Weekly

On to Washington

The calendar for this year, 1988, has been filled with events, some solemn, some trivial, to mark the 1,000th anniversary of a single act by Prince Volodymyr the Great of Kievian Rus' — a fateful act that determined who and what we Ukrainians are as a nation.

Among the more notable national events held here in the United States to mark this historic anniversary were several organized by the National Committee to Commemorate the Millennium of Christianity in Ukraine.

To kick off its yearlong celebrations, the committee implemented its "Pysanka Project" in Washington. This was followed by a National Day of Prayer and Unity on May 29 that saw Ukrainian communities throughout the U.S. united in prayer for the Ukrainian nation in Ukraine and outside its borders, as well as for the repressed Ukrainian Churches in the USSR.

The culmination of all our national events in the United States, however, will come in October, during the Columbus Day weekend, when the national committee will stage a series of three concerts, liturgies, an ecumenical moleben, a manifestation and a rally. The events are scheduled for Friday through Sunday, October 7-9. (Columbus Day, by the way, is on Monday, October 10, providing participants in the Washington events with a day for travel or rest.)

The October commemorations are an opportunity for all of us Ukrainian Americans to celebrate our Millennium together as Christians and as members of the great Ukrainian nation. They are, likewise, an opportunity for us to demonstrate to the world that the Ukrainian nation continues to thrive and exist in various parts of the globe, and that no one can rob us of our spiritual and national heritage.

The National Committee to Commemorate the Millennium of Christianity in Ukraine has noted in its public appeal to the Ukrainian community (The Weekly, September 4) that "participation in the Washington events should become a personal and moral obligation for every Ukrainian American."

If 10,000 people in western Ukraine could defy Soviet authorities and travel long distances to attend commemorations of the Millennium in a forest clearing in Zarvanytsia (see centerfold), how can we in the free world do less?

Perhaps, by heeding the example set by our brothers and sisters in Ukraine, and the appeal of our Millennium committee here in the United States, as well as by pondering the inspiring and profound words of writer and philosopher Yevhen Sverstiuk delivered at the foot of the St. Volodymyr Monument in Kiev (The Weekly, September 4), we will come to understand just how invaluable and important our millennial legacy is.

And, we can manifest that understanding on October 7-9 in Washington. The next step is up to each and every one of us.

TO THE WEEKLY CONTRIBUTORS:

We greatly appreciate the materials — feature articles, news stories, press clippings, letters to the editor, and the like — we receive from our readers.

In order to facilitate preparation of The Ukrainian Weekly, we ask that the guidelines listed below be followed.

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of The Weekly edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

NEWS AND VIEWS

Update: banduras for South America

by Nick Czorny

On Thursday, August 11, a new shipment of baby banduras "boarded" a flight to Curitiba, Brazil. This latest shipment in the two-year old campaign to bring banduras into the hands of enthusiastic children in Argentina and Brazil, is intended for the Fialky (Violets) Sopilka Group, a group of children ages 7-12.

The Fialky group was formed in 1984 at St. John the Baptist Church, under the supervision of catechist Elizabetha Kryvyj. The group numbered about 30 at the time, and was part of the religious-cultural center Poltava.

In 1986, when I visited Brazil for the first time, I met with this group of children and saw how interested they were in learning to play Ukrainian songs on the sopilka. To help encourage their interest in Ukrainian music, managed to send 50 sopilkas within two months of my visit, which were funded by Michael Pysky, a long-time supporter of Ukrainian culture and music.

Shortly thereafter, Julian Kytasty visited Curitiba to teach a bandura course. As he is also proficient in playing the sopilka, he spent some time teaching the young "sopilchany" some skills as well. To this date there are about 160 children in the Fialky group, which performs regularly at church and community functions.

After the successful tour of the Young

Nick Czorny is administrator of the New York School of Bandura and an enthusiastic supporter of the art of bandura-playing.

Bandurist Capella in South America last summer, many of the young children began to aspire to playing the bandura as well as the sopilka. A few "baby banduras" were sent out for this purpose, although there are many times more children as there are instruments. Some of the older children though, have outgrown the "baby" instruments, and need regular, full-sized Chernihiv banduras.

There really is tremendous potential in this group of young children that actually dreams of playing the bandura one day. When the Young Bandurists Capella witnessed performances of the existing groups in Brazil — where entire groups of 10 youths at a time would take turns playing the same instruments because there weren't enough to go around — they were truly moved.

In a related development, on June 30, a shipment of 15 new banduras was sent to Posados, Argentina. This shipment of banduras was sent directly to newly formed bandura groups in Posados and Apostoles. Both cities have large Ukrainian populations and are home to many youth and cultural organizations. Until now, each city's ensemble has had only four banduras at its disposal.

Newly formed bandura ensembles which are now found throughout Ukrainian centers in South America, will take part in the celebrations of the Millennium of Ukrainian Christianity to be held in their local communities. More than 125 banduras have already been sent to both Argentina and Brazil.

All donations for this cause may be sent to: Student Financial Fund for Argentina and Brazil (Account No. 12855), Self Reliance, 108 Second Ave., New York, N.Y. 10003.

LETTERS TO THE EDITOR

Vatican sidesteps issue of Ukraine

Dear Editor:

Marta Kolomayets writes movingly in the July 24th issue of the Ukrainian Weekly about the five-day Millennium celebrations in Rome. I was one of the thousands of Ukrainians who attended these celebrations, and I agree that they were both majestic and, at times, very moving.

Nevertheless, in one respect I found the celebrations to be very disappointing: there was too much celebrating of the Millennium of Christianity of Kievian Rus' and too little celebrating of the Millennium of Christianity in Ukraine. I do not recall hearing the Holy Father, or for that matter any Vatican dignitary, speak even once of the Millennium of Christianity of Ukraine. It was always Rus'.

It is not by chance that the Vatican postage stamps issued on the occasion of the Millennium, and reproduced in your newspaper, never once mention Ukraine. I wonder how many of the millions of people who will buy or receive these stamps will have any idea that these stamps have something to do with Ukraine and its people. Can you imagine the Vatican issuing stamps on the occasion of the Millennium of Christianity in Poland without mentioning Poland on any of them?

Perhaps I should not be so naive as to have expected different treatment from the Vatican, but I am most disappoint-

ed, indeed, that our Ukrainian Catholic hierarchy could not ensure that, on this occasion at least, the proper and current name of our country, Ukraine, and its people be used clearly, unambiguously and at all times.

Jurij Darewych
Mississauga, Ont.

Correction about Ottawa celebrations

Dear Editor:

In the article "Canada prepares to mark Millennium in Ottawa" by Chris Guly (The Ukrainian Weekly, August 29), I was incorrectly identified as chairperson of the National Millennium Committee, of which I am only a member. The chairperson of the committee is Olena Hlibowych of Toronto.

I would also like to correct some of the inaccuracies in the article: Prime Minister Brian Mulroney has been invited as the keynote speaker at the banquet, but as yet has not confirmed his acceptance. Joe Clark, the minister of external affairs has not been approached.

The figures listing costs and expenses of the Millennium events are unfortunately incorrect. Some of the program details are imprecise or tentative. A definitive description of the national Millennium celebrations will be sent to The Weekly shortly.

Vera Bociurkiw
Ottawa

Mykola Horbal: poetic reflections of a prisoner's anguish

"Do you monsters really think, that the need to fly disappears with clipped wings?"

After 16 years of suffering and humiliation, Ukrainian poet and songwriter Mykola Andriyovych Horbal finally breathed free on August 23, when he arrived late at night to a tearful reunion with his wife, Olha Stokotelna, in their home in Kiev, Ukraine. The 47-year-old human rights activist was freed by a pardon, issued on August 12 by the Presidium of the Supreme Soviet of the USSR, which cited his "good behavior" and "successful re-education" in the notoriously harsh special-regimen block of Perm labor camp No. 35.

A Lemko, Mr. Horbal was born on September 10, 1941, in Volivets, a village near Krakow, Poland. After World War II his widowed mother moved the family, along with her three children, to Letiache, a village in the Ternopil region in Ukraine.

Upon completing high school and music school, Mr. Horbal worked as a music teacher in a Borschiv grammar school, and directed choral and instrumental ensembles in a local music school and young pioneers' palace.

He continued his studies in the Ivano-Frankivske Pedagogical Institute, while teaching ethics in an agricultural technical school and directing a physicians' choir from a Borschiv regional hospital. This period in his life also marked the beginning of his poetic and compositional creativity.

His musical compositions, performed by the Sonechko children's choir, won several competitions and earned him respect and popularity among youth in that region.

Mr. Horbal was first arrested in 1970 and charged with "anti-Soviet agitation and propaganda" under Article 62 of the Ukrainian SSR Criminal Code for writing and distributing his poem "Duma," written in memory of Ukrainian minstrels (kobzari) executed in the 1930s. His punishment was severe: five years in a strict-regimen labor camp and two years' exile.

After his release in 1977, Mr. Horbal remained under constant KGB surveillance and worked for a miserable wage as an elevator operator. Because of economic hardship and lack of artistic freedom, Mr. Horbal decided to apply for permission for himself, his first wife and 1-year-old son, Andriy, to emigrate to the United States.

In September 1979 the poet joined the Ukrainian Helsinki Monitoring Group and the following month, on October 23, the very day his wife had received the long-awaited documents needed for permission to emigrate, he was falsely incriminated by a staged "immoral act" on a Kiev street. The dissident was falsely charged with "attempted rape" and "resisting arrest" and was sentenced in January 1980 to five years' strict-regimen labor camp. He was re-arrested in camp on October 10, 1984, and tried for "anti-Soviet agitation and propaganda." At issue were the texts of some 45 songs he composed, as well as his article "The Right to Defend Oneself," in which he analyzed materials from the criminal case fabricated against him in 1979.

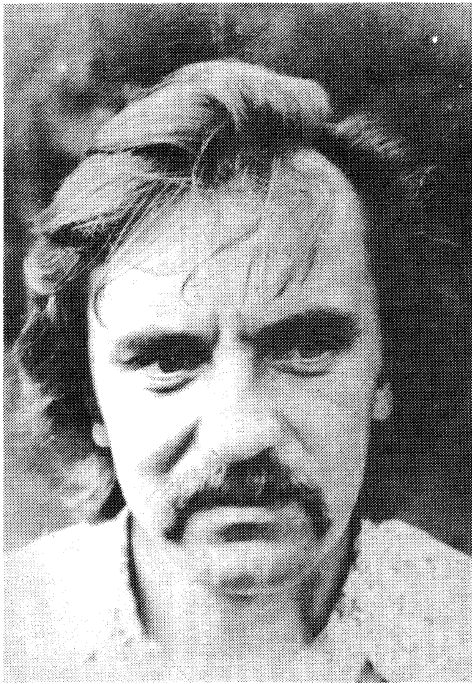
Thus, Mr. Horbal was sentenced to eight years' special-regimen labor camp and three years' exile, and spent the last four years with numerous other Helsinki monitors in the "death" zone in the Perm region.

Mr. Horbal is best known for his 1981 "Kolomyika for Andriyko," an illustrated book of poems for children, which he wrote especially for his only son.

In the autumn of 1987 the Toronto branch of the Writers in Prison Committee of PEN Club International named Mr. Horbal an honorary member and took up his cause. Lydia Palij, a Ukrainian Canadian writer, translator and PEN club member, translated into English a selection of poems from Mr. Horbal's collection, "Parts of an Hourglass," which was published in Ukrainian by Suchasnist in 1983.

(This biographical sketch of Mr. Horbal is based on the "Foreword" by Nadia Svitlychna for "Parts of an Hourglass.")

We publish this page in tribute to Mr. Horbal, the poet and human rights defender, on the occasion of his release and his 47th birthday.



A photographic portrait of Mykola Horbal in the late 1970s, taken by his brother-in-law Pavlo Stokotelny.

St. Paul wrote Epistles to the Romans, to the Galatians, to the Corinthians and others.

Old man Victor did not write epistles to anyone those last twenty years and it seems that no one wrote to him. The old man has to serve another twenty, so perhaps he will write to someone, or maybe not...

They are trying to take away his Gospels of Matthew, Mark, Luke, John —

but they cannot, because he knows them by heart. They are furious, so he cleans latrines now...

It would be naive to believe that among the five thousand who perished, while building Cheops' pyramid, there was no poet...

If one finds a minute of solitude in the corner, behind the bath house, one can hear how beyond the barbed wire the forest sings "Ave Maria."

Long skinny shadows rushed from the West and collapsed. Yet there is still one hour left till sleep. Shadows are running, but there is no way for them to encompass the blood-red horizon in twenty years, to squeeze through a crack in the rock of consciousness, through the teardrop of a cripple hurt by indifference HE IS MY BROTHER! Smite me, o crimson sky, smite me, because there is still one hour left till sleep.

Do you monsters really think, that the need to fly disappears with clipped wings?

Mother, please, don't turn off lights, let it be like jail, because I find it difficult to wake up from this nightmare.

They squatted in the corners of barracks and thought silently to themselves about themselves, about everything. They are free, My God — free!

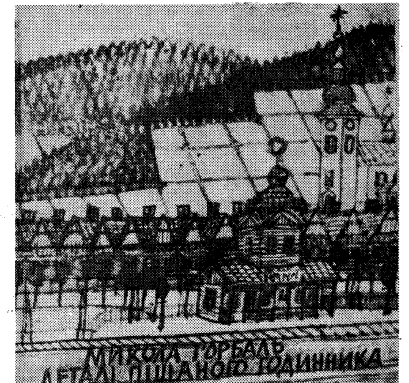
A marvel: Every day of my journey a turtle dove flies ahead of me. When I sit down, she rests, when I get up, she takes wing, when I cry, she coos mournfully. I turn, she is ahead of me. What is it? Somewhere deep in my self there was smoldering hope, that somebody would accompany me to the end of the world. But a turtle dove?

Awakening comes with clanking of keys, not permitting a welcome to dawn. There are four walls in my soul, an iron bolt on my face.

Crows perched on rails. Under each cross-tie someone's life came to an end. (another step, another scream) Today a train without windows rolls again. White disarranged bird frightens the sky with his shriek. A convoy...

Starving for light he covered his ears, not to hear his thoughts. Despair rang in his head, sounded alarm, burned Nothing. How to extinguish this fire, when there are no more tears left? Just the gaping black bottom of the vessel of suffering.

(Continued on page 12)



Cover of a collection of Mykola Horbal's poems titled "Parts of an Hourglass."

PHOTO FOLLOW-UP: The Millennium in Zarvanytsia



Bishop Pavlo Vasylyk celebrates the divine liturgy.

As The Ukrainian Weekly reported in its August 21 issue, more than 10,000 faithful in Ukraine gathered on July 17 in a forest in Zarvanytsia, Ternopil oblast, to mark the Millennium of Christianity in Kievan Rus'.

Appearing on these two pages are additional photographs — just received in the West — of the Zarvanytsia commemorations of the Millennium. The services were led by Bishop Pavlo Vasylyk and the Revs. Mykola and Hryhoriy Simkailo.

The gathering of members of the Ukrainian Catholic Church, which is banned in the USSR, was reportedly the largest since the Stalin regime liquidated that Church in 1946.

Faithful traveled to Zarvanytsia, the site of a shrine to the Virgin Mary, from various parts of the Ternopil, Lviv, Rivne and Transcarpathia oblasts. Some came from as far away as 1,000 kilometers (600 miles). The Millennium observances included a divine liturgy, procession, hearing of confessions and blessing of spring waters.

In addition, members of the Committee in Defense of the Ukrainian Catholic Church collected signatures on a petition addressed to General Secretary Mikhail Gorbachev calling for the legalization of the Ukrainian Catholic Church.



Bishop Pavlo Vasylyk is flanked



Members of the Committee in Defense of the Ukrainian Catholic Church include: (seated, from left) Bishops Pavlo Vasylyk and Fylymon Kurchaba, (standing) the Rev. Mykola Simkailo, Ivan Hel, Olha Horyn, the Rev. Hryhoriy Simkailo, the Rev. Mykhailo Havryliv and Zinoviy Krasivsky.



Scene



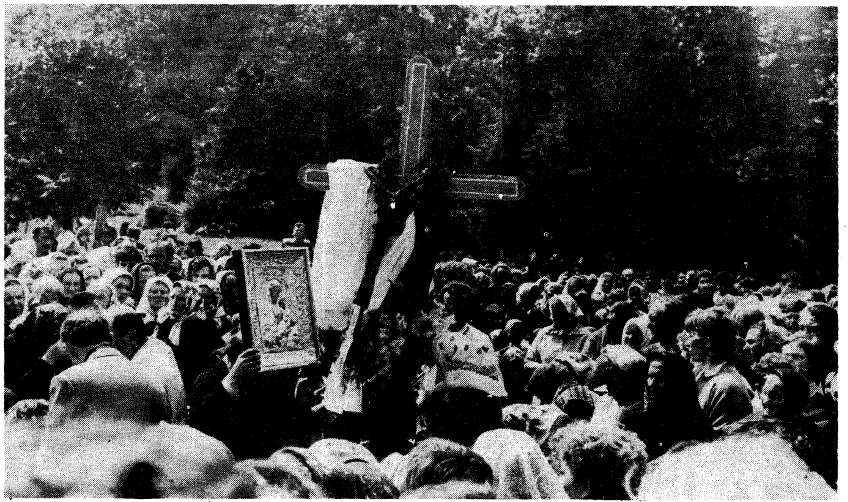
Faithful gathered in a clearing of the forest in Zarvanytsia.



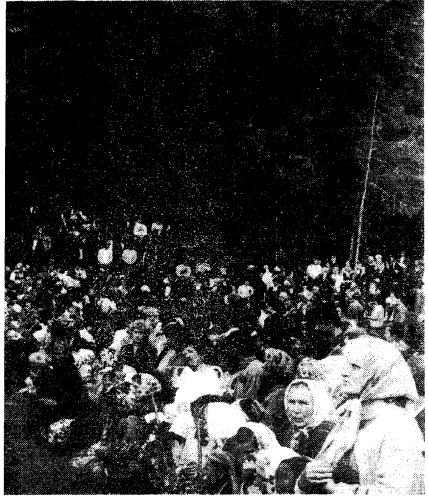
Clergy a



Revs. Mykola (left) and Hryhoriy Simkailo.



The Icon of Our Lady of Zarvanytsia and a cross at the center of the services.



faithful in prayer.



Bishop Vasylyk administers the sacrament of holy communion.



faithful offer prayers.



Faithful receive holy communion from the Rev. Simkailo.

SPOTLIGHT ON: UVAN summer seminars at Carpathia House

by Myrosia Stefaniuk

There is a good reason why, as soon as the heavy doors of academe swing open at the end of the spring semester, retreats for writers, artists, musicians and academicians beckon like mini-meccas. Up on a mountain top, in a secluded stretch of forest, lakeside, brookside or oceanside, one can temporarily escape the distracting bustle and noise pollution of city life, structured work days, annoying electronic gadgets and endless demands of well-meaning colleagues and friends.

Among the myriad artists' colonies, summer workshops, courses and seminars offering the best-of-all possible experts on every conceivable topic in the best-of-all-possible surroundings throughout the country — yes, there is one in Ukrainian studies. For the 15th consecutive year, the Philadelphia contingent of the Ukrainian Academy of Arts and Sciences in the U.S. (UVAN) has offered such a summer seminar at Carpathia House in upstate New York's famed Catskill area.

The five-day seminar, held in mid-August, is open to students, scholars, professionals and interested advocates of Ukrainian culture who wish to broaden their knowledge of Ukrainian history, literature, arts and current affairs. Each year, two guest speakers are invited for lecture-presentations in their specialized fields. The list of former speakers and topics is indeed impressive. To derive maximum benefit from the seminar format, the number of participants is limited to about 30



Participants of 15th UVAN Summer Seminar at Carpathia House.

people; over the years, about half of these have been university teachers and researchers.

Re-examining the annals of our nation's past through yet another lens this year, "The Baptism of Rus'-Ukraine, 988-1988: Facts, Events and People" was discerned by Dr. Myroslav Labunka, professor of history at La Salle University in Philadelphia. Stefania Hnatenko, assistant curator at The Ukrainian Museum in New York, a recent immigrant from Ukraine where she had been a researcher at the Lviv Museum of Ukrainian Art, spoke on "Art in Western Ukraine, 14th-20th Centuries."

Using the historian's meticulous methodology substantiated by docu-

mented evidence, Prof. Labunka reconstructed the geopolitical context of Christianity. By examining the ninth and 10th centuries in terms of the four major political centers, namely, the Germanic, Greco-Byzantine, Slavic and Arabic, and determining the centripetal and centrifugal forces each exerted in their contention for religious and political control, Prof. Labunka integrated our development into what was happening in the world around us.

The expediency of our forefathers' choice of religion, which in time developed into a uniquely Ukrainian form of Christian ideology, is attested in written, oral and cultural records by both our own chroniclers and historiographers and foreign sources. Unfortunately, today the struggle for our rightful succession of Kiev Rus' has fallen primarily upon the shoulders of the emigre community which must deal with an immensely powerful, well-oiled Soviet propaganda machine.

But the celebration of our Christian Millennium in the 20th century is a tremendous accomplishment in view of the many great nations which disintegrated in that span of time. We have not only survived the centuries, but have sustained our national consciousness and identity in spite of all the odds against us. That is reason enough for hope and renewed faith.

The transition from the historical development of our nation's spirituality to its visual manifestations in art was apropos. Ms. Hnatenko, who had been actively involved in the movement for preservation and restoration of our cultural monuments and treasures in Ukraine in recent years, focused her presentation on the art movements and schools prevalent in western Ukraine from the 14th century through today.

She defined the distinguishing characteristics of the Lviv, Drohobych and Peremysl styles of iconography of the 14th-15th centuries, and traced the influences of the Renaissance and Baroque in terms of theme, technique and style, in the centuries that followed. The presentations were illustrated with slides (photographed from original works) of masterpiece iconostases created by the outstanding artists of each period.

In the 19th-20th centuries, with increasing contact with Western Europe, the transformation from religious to secular treatise becomes pronounced. Portraits, landscapes and historical events become the customary subjects, and painting styles were differentiated according to dominant schools of influence: Vienna, Munich, Flanders and Rome in the West, and Moscow and St. Petersburg in the East.

Ms. Hnatenko's discussion of the Soviet period was enhanced by her invaluable personal comments about

those contemporary artists in Ukraine who were close friends and co-workers. In a system where true creativity is suppressed, many artists who refuse to conform to the demands and emptiness of social realism, must seek other mediums for expression, such as ethnography, illustration and graphics. Ms. Hnatenko is currently working on a monograph about one such artist, the late Halyna Zakhariasevych-Lypa. The importance of producing such publications in the West, she stressed, is that they stimulate a reaction from the Soviets, and thus interest is created and art works are preserved.

Several informal presentations supplemented the seminar lectures: Dr. Y. Bereznytsky's slide presentation on Kiev Rus' icons of the 11th to 13th centuries; Slava Gerulak's illustrated study of pre-Christian origins of our culture; and the Rev. J. Sydan-Berestecky's discourse on the founding of Kiev's Pecherska Lavra.

Without a doubt, the prime attraction of the seminars at Carpathia House is the top quality of the guest lecturers. An appealing plus is that the format allows time not only for learning, but also for relaxing and socializing.

The formal lectures are held each day, beginning at 9 a.m. with a mid-morning break for coffee and stretching. By the conclusion of the last presentation at noon, everyone is ready for the mouth-watering home meals from Mrs. Szewczuk's kitchen, served in Carpathia's House's sunny dining room. Lunch also provides opportunity for meeting, chatting and stirring debates with fellow-seminarians, speakers and "regular" residents.

Afternoons are free and open. Depending on the weather, interests and dispositions of the seminar's participants, there are volleyball games, swimming and tanning, excursions in the mountains, or visits with the area's many artists and craftsmen, galleries, theatres and shops. Among the favored social highlights are cocktail receptions at the opening and closing of the seminar, and the traditional vatra (bonfire) at which storytelling and singing proceed well into the night.

This year, for those that stayed through the weekend, there was a special bonus: Saturday night's concert at Grazhdna Community Center in celebration of the Millennium. The program, which included Maestro Ihor Sonevitsky's "Incidental Music to Yaroslav the Wise" and "Sacred Songs," performed by the Promin Ensemble under the direction of Bohdanna Wolansky, was an eloquent and awe-inspiring synthesis of our ancient past and rich present. On Sunday morning, the blessing of fruit baskets on the Feast of the Assumption, in which the faithful partake in the fruit of the harvest, was a fitting finale.



Guest lecturers and several seminar organizers: (from left) Dr. Eugene Trytiak, Dr. Myroslav Labunka, Sophia Hewryk, Stefania Hnatenko and Dr. Eugene Lascyk.



With profound sorrow and pain we wish to announce to our friends, relatives, and the Ukrainian Community that

DARIA MENCINSKY maiden name KNYSZ

passed away on September 4, 1988 at the age of 42.

Funeral services took place on September 8, 1988 at St. John's Ukrainian Catholic Church in Newark, N.J. Burial followed at St. Andrew's Ukrainian Orthodox Cemetery in South Bound Brook, N.J.

Grieving relatives include:

Husband — VLADIMIR with children ANDRIJ, TAMARA and DARKO
Mother — MYCHALYNA KNYSZ

Sisters —

NATALKA DUMA with husband WILLIAM and sons ROMAN and MARKIAN, and daughter ALEXANDRA LEBED with husband OREST and daughter ANDREA;
IRYNA KUROWYCKYJ with husband JAROSLAW and children JAROSLAW, Jr. and OKSANA

Mother-in-law — MARIA MENCINSKA with daughters WIRA and ALEXANDRA JABLONSKYJ with sons MYCHAJLO and JAROSLAW

and Relatives in U.S.A., Canada, and Ukraine



Who, what, when
where and why...

Minneapolis parish marks dual anniversaries

MINNEAPOLIS — Several events were held here this year to mark the Millennium of Ukrainian Christianity, with the highlight of this observance taking place Sunday, August 21.

Since this year also marks the 75th jubilee of St. Constantine's Ukrainian Catholic Church, both anniversaries were celebrated jointly.

This historic occasion was lauded by a message from President Ronald Reagan and by a special proclamation issued by Gov. Rudolf Perpich.

The solemn celebration commenced with a divine liturgy served by Bishop Innocent Lotocky. He was assisted by Msgr. Stephen V. Knapp, Msgr. Walter Klymchuk, the Rev. Michael Hitti of the Maronite Rite and Msgr. Richard Shuller of the Latin Rite. Also present was Archbishop John Roach of the St. Paul-Minneapolis Archdiocese.

Sermons were delivered by Bishop Lotocky in Ukrainian and Msgr. Shuller in English.

Prior to the liturgy, Bishop Lotocky was greeted at the church entrance, by parish representatives Dmytro Tataryn and Thomas Hricko, and children Jennifer Tacyshyn and Mark Parekh presented him with a bouquet of flowers.

The religious portion of the observance included the consecration of Mr. Hricko as a deacon. He is a Minnesota-born, third-generation Ukrainian. Thanks to Msgr. Knapp, he learned the Ukrainian language and chose to become a Ukrainian Catholic priest. He is studying at St. Josephat Seminary in Rome.

On the same day in the afternoon, a banquet was held at the Hilton Hotel with more than 400 parishioners and invited guests.

Among those present were Sen. David Durenberger, Hennepin County Commissioner John Derus, Maestro Mychailo Dmytrenko, and well-known civic activists from Detroit, Prof. and Mrs. Petro Stasiw and Jaroslav Duzyn.

At the banquet hall, Bishop Lotocky was welcomed by representatives of the Ukrainian Catholic Youth Organiza-

tion, Marusia Doroschak and Stanley Miskiwi.

Mr. Tataryn welcomed the guests and introduced the chairman of the Millennium Committee, Dr. Michael Kozak, who served as master of ceremonies. He invited the bishop to lead the banquet participants in prayer. In his opening remarks Dr. Kozak stressed the importance of Christianity, which throughout the centuries shaped the spirituality of the Ukrainian people, structured their mode of living and deeply influenced the development of their culture and traditions.

He pointed out that this was the reason that 75 years ago a small group of immigrants from Ukraine, who, being poor materially but rich spiritually, built in Minnesota a Ukrainian church named after St. Constantine.

Following these remarks, the church choir directed by George Lucyk sang the Millennium anthem and several religious songs.

Greetings were extended by Sen. Durenberger and Commissioner Derus. Both speakers praised Ukrainians for upholding their cultural heritage. They encouraged the audience members to continue the efforts of their predecessors. Sen. Durenberger proudly stated that his children are lucky to be inheritors of this rich culture because their late mother was Ukrainian.

The featured speakers were Bishop Lotocky and well-known Ukrainian civic leader Dr. Myron Kuropas, supreme vice-president of the Ukrainian National Association. Bishop Lotocky urged the audience to increase their vigilance and oppose the evil forces in our society by increasing and strengthening their activities for the good of the Church and the people.

Dr. Kuropas, in his well-prepared presentation, discussed the influence of the Church on the development of the Ukrainian community in this country. He pointed out the problems the community faced in the past and those of the present. Further, he suggested some solutions and urged Ukrainian Americans to search for more, in order to assure their future existence and growth as part of American society.

The banquet program was much enriched with a lively performance by Joy Brittan, a well-known singer. Born in Canada and being a third-generation Ukrainian, she took a leave of absence from her regular employment in Las Vegas and dedicated her time and efforts to the promotion of the Millennium of Ukrainian Christianity. Ms. Brittan performed several Ukrainian songs with much beauty and sentiment; accompaniment was by pianist Richard Zgodava, a prominent personality in the musical circles of the Twin Cities. For her excellent performance the audience awarded Ms. Brittan with loud and prolonged applause and the community presented her with a bouquet of roses.

The program was concluded with closing remarks by Msgr. Knapp.

Ukrainian Orthodox Church's heritage and future are discussed in Chicago



Children greet Metropolitan Mstyslav, Archbishop Constantine and Bishop Antony at St. Volodymyr Ukrainian Orthodox Cathedral.

by Marianna Liss

CHICAGO — In keeping with the millennial spirit among Ukrainians worldwide, Chicago too continues its yearlong celebrations of the 1,000th anniversary of the baptism of Ukraine.

During the weekend of July 15-17, the Chicago Deanery of the Ukrainian Orthodox Church of the U.S.A. organized a celebration of the Millennium with special services, liturgies, social gatherings and exhibits. Along with these events, a session of educational lectures and a panel discussion were held regarding the heritage and future of the Ukrainian Orthodox Church in the West.

The Very Rev. Dr. Stephan Jarmus, president of the Consistory of the UOC in Canada and associate professor of pastoral theology and homiletics at the Center for Ukrainian Canadian Studies, spoke on the need for priests trained in the practical skills of pastoring. Most Orthodox theological schools, whether Ukrainian or not, emphasize the liturgical over the pastoral role of the priest.

Specifically he recommended that a program of pastoral theology be instituted that included courses addressing the role of the pastor in the community, the use of the sacraments in helping an individual and the needs of the individual parishioner.

In a side remark, he also contended that the need for a pat on the back is not an evil: "We have so demeaned our approach to people that our response (to someone involved in the hierarchy) is, 'Ah, he's just seeking self-glorification!'" Dr. Jarmus commented. He argued that there are legitimate needs within a parish that must be addressed.

Furthermore, he complimented the community on its accomplishments to date, despite seemingly impossible circumstances. Yet the community is poised on a critical step he noted. This step, he said, "depends on how we prepare our pastors. It depends upon them, very much."

Agreeing with Dr. Jarmus' view, the Very Rev. Dr. Orest Kulick — the dean of the Chicago Deanery of the UOC and a practicing psychologist — also felt that the laity play as critical a role. He said that without a lively church life, the attempt to preserve the Ukrainian community will fail. Contrasting the experience of other ethnic groups, he stated that the religious consciousness is critical — more critical than language

— in preserving an individual's ethnic identity and participation in that group's life.

He said he believes that the Ukrainian Orthodox Church must place the spiritual needs of the parishioner first. The preservation of the Ukrainian diaspora will come as a result.

He also said, "We cannot become a ghetto, segregated from the rest of society," and he added, "we can never avoid those people who are interested and want to unite themselves to the true Church of Christ."

A sign of a living Church is its desire to reach out into the larger community, its sense of the future and an emphasis upon spiritual growth of its members, he said.

"I am very optimistic about the future of our Church, because our Church is very tightly bound with its people and their voice will be heard, and the community ... will show the way not only to Christ but also to salvation," he concluded.

Myroslav Samchyshyn, professor emeritus at Northeastern University and author of the book, "A Thousand Years of Ukrainian Culture," spoke, in contrast, of the importance of the Ukrainian language to the future of the Ukrainian nation.

Ukrainian history, he said, is unique in its alternating periods of flowering and dormition. The result of the current struggle to retain a separate identity is critical, he prophesied. "A nation cannot afford to lose the battle over its own existence," he said characterizing the serious nature of the Ukrainian struggle. The state of the Ukrainian language, which he said is the lifeblood of the nation, is in a terrible state and evidence of the stirrings of national consciousness are not yet widely present, he said, to counteract the decline.

Here he hinted at the role of the diaspora in the life of the Ukrainian nation, "that is why the Ukrainian diaspora is so important, though that is a topic for another presentation," he said.

Some brought out the need to address the often antagonistic relationship between English-speaking Ukrainians with Ukrainian speakers. Though not coming to any conclusion in the matter, there was some talk of understanding and reasonable compromise between the two groups as a solution to the problem.

The weekend was filled with other (Continued on page 15)

Houston community sponsors exhibit

HOUSTON — During the month of August, the Ukrainian American Cultural Club of Houston sponsored and prepared a display at the central Houston Public Library.

The central library atrium displayed a huge blue banner "Millennium of Ukrainian Christianity 988-1988." The exhibit was seen on three floors of the library and stressed the culture, history and art of Ukraine. The displays were rich in religious articles, icons, embroidery, Easter eggs and two large paintings of St. Volodymyr and Olha.

The exhibit chairperson, Oksana Danylyk, was assisted by members of the community. The exhibit attracted many people who complimented the displays.

To Washington on October 7-9

Mykola Horbal...

(Continued from page 7)

Heap of bundles,
Heap of people
and heap of mutilated fates
enfolded in a single spirit
as one
with the odor of bare feet,
in the oratorium of
snoring,
imploring
and wailing
raises to the vaulted ceiling
garishly painted
with the riches of corn harvest,
clusters of grapes,
sheaves of wheat
and apples,
with the dancing joy
of multifaced peoples,
gilded with an ornament of tractors,
like butterflies.

Surely
the hawk has killed the carrier pigeon,
because he does not bring letters any more.
Gloom.
Stone-organ plays over and over again:
"Burial mound in the steppe
whispered and chatted with the wind."

From wall to wall,
one and the same,
one and the same,
One could collapse
were it not for the will
to extract the rock of poetry
from this swamp
and throw it into the middle of the path.

To scrub, scrub
the plank of my bunk,
soiled by the dying,
till it shines like a wax candle.
To create from it
a tabula rasa again.
To steal a cleaver from the butcher,
who peddles human hearts by weight,
so that I can carve
the symbols of my torment
intertwined with a monogram
from barbed wire.

It flew in for a second
leaving a rush of wings,
like a graze of freedom.
It awakened a quivering desire to live.
But not for long,
after the lightning
night becomes even darker.

Laugh!
Two Thousand and One nights
under the rule of the stone Sphinx
panting
through tangled passages of hopelessness
through the Labyrinth of distorted mirrors,
which reveal every gesture
and surround this distortion with bloody-mouthed
figures.
Gropingly, full of despair.
Don't look back.
Faster!
Malicious joy runs ahead of you
and behind you,
sniggering.
Somewhere there is a way out,
Only one —
Impasse.
Not to look back,
Faster! On the double!
.....
And the night shows her teeth.
Laugh!

When they crucified my native language
on the palisade of Siberian cedars
I concealed my only sharp word
out of fear.
I could have helped her,
when she writhed in agony,
I could have...
Now — I've lost fear of punishment, as penance.
(excerpt)

Ogonyok editor...

(Continued from page 1)

figures and dissenters are expressing
their frustration with the Shcherbytsky
leadership and are calling for change
now, not later.

The authorities have in recent weeks
been cracking down hard on dissenters
in Lviv who have attempted to hold
mass public meetings in support of
genuine "democratization," or who, like
the Ukrainian Catholic activists, are
urging that basic human rights such as
freedom of worship be respected in the
republic.

But at a time of glasnost, it is no
longer possible to muzzle the Ukrainian
creative intelligentsia, and its bolder
representatives have now become openly
critical of the Shcherbytsky "team."
For example, at a meeting of Ukrai-

nian writers in Kiev on July 12, com-
plaints were aired that the Ukrainian
authorities are ignoring earlier pledges
to make efforts to improve the situation
in the republic and are impeding the
revival of Ukrainian national-cultural
life. The poet and head of the Kiev
section of the Ukrainian Writers' Union,
Ivan Drach, even urged "leaders" who
"are not prepared to take on the resolu-
tion of... painful problems" to do the
only "honorable" thing — "leave the
stage." Another writer, Oles Lupiy,
declared that it was time to stop "re-
questing," and to begin taking more
resolute action along the lines of what
the Georgians did in 1978 in defense of
their language.

The Spanish interviewer also asked
Mr. Korotych why Ogonyok had not
published anything about the Armenian
crisis. "Is glasnost not ready for

Ogonyok's opinion," he wanted to know,
"or does its opinion not coincide with
Pravda's?" Mr. Korotych answered:

"In my twofold capacity as an honest
journalist and a responsible politician, I
find myself at a professional quandary
to which I can find no solution. Gor-
bachev's enemies wanted blood to flow
there in abundance, wanted to cause
him a whole series of Budapests. On
three occasions I sent correspondents
there and they all brought me material
that made it obvious that one side was
right and the other was not... What-
ever I do, I prompt a reaction by the
Armenians against the Azerbaidzhanis,
or vice versa. I have not resolved it, I
publish nothing... Following the events
of Sumgait and the disturbances at
Yerevan airport, the situation will never
again be as it was before. You see, I
could repeat what other newspapers
write in articles calling for interna-
tionalist friendship, but such calls will
not be heeded. It is very difficult —
perhaps impossible — to change any-
thing now in this regard."

Mr. Korotych was also asked whether
he believed that some sort of "murky
conspiracy" in the tradition of the anti-
Semitic pogroms of the Black Hundreds
was behind what had occurred at
Sumgait. This prompted the Ukrainian
poet and publicist to offer his thoughts
on the broader implications of the
events in Sumgait and to link them with
the danger which, in his view, Pamiat
represents.

What happened at Sumgait, he stated,
"was terrible because it shows that it
could have happened anywhere else —
perhaps even in Moscow. In my opinion
Sumgait is connected with the 'pogrom'
type anti-Semitic appeals heard at
meetings of the extremist Pamiat group
in Leningrad. It is the same thing: the
logic of 'kill' whoever thinks differently.
This why the struggle for democracy is a

struggle against Sumgait. It is a very
difficult process because in the Soviet
Union we do not know what democracy
is. We have never had it and have no
conception of it. We were taught by
Stalin."

Mr. Korotych then went on to elabo-
rate further why he considers Pamiat to
be so dangerous.

"The only way to overthrow Gorba-
chev is to create serious disturbances in
the country, to create a situation in
which a 'strongman' becomes necessary.
Pamiat acts as a destabilizing factor. I
am convinced that on their own they
will not stage a coup d'etat, but they
could create a situation that has to be
crushed by force. Unless we achieve
tangible economic results any kind of
social demagoguery could influence
people greatly. This the real danger. The
struggle against this right-wing extre-
mism must be very much in earnest, and
we will carry it out."

In this interview then, Mr. Korotych
clarified his position on a number of
important questions, not least of which
being his attitude to the present situa-
tion in Ukraine. At home in Kiev, it
should be pointed out, he is still the
subject of considerable controversy
stemming from an interview which he
gave in January to the Ukrainian
Komsomol daily Molod Ukrainy. In it,
he appeared to castigate his Ukrainian
colleagues for not making full use of the
new possibilities created by glasnost.

His replies to the Barcelona news-
paper may now get him off the hook, as
it were, because in them he has at last
made it clear that he believes that it is
the powers that be in Ukraine who are
responsible for the "sad" and "anti-
democratic" situation there. It is too
bad, of course, that Mr. Korotych said
these things to a representative of a
Spanish newspaper rather than express
them in Ogonyok.

BUFFALO DISTRICT COMMITTEE OF UNA BRANCHES

announces that its

DISTRICT ORGANIZING MEETING

will be held on

Sunday, October 2, 1988 at 2:30 p.m.
at the

Ukrainian American Civic Center, Inc., 205 Military Rd., Buffalo, N.Y.

Obligated to attend the meeting are District Committee Officers, Branch Officers
and 31st Convention Delegates of the following Branches:

40, 87, 127, 149, 304, 360

All UNA members are welcome as guests at the meeting.

AGENDA:

1. Opening
2. Review of the District's 1988 organizational activities
3. Address by UNA Supreme President DR. JOHN O. FLIS
4. General UNA topics
5. Adoption of membership campaign plan for the balance of the current year
6. Questions and answers
7. Adjournment

Meeting will be attended by:

Dr. John O. Flis, UNA Supreme President

FOR THE DISTRICT COMMITTEE:

Roman Konotopskiy, president ■ Wasyl Sywenky, secretary ■ Maria Harawus, treasurer

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Austrian...

(Continued from page 3)

on a highly professional level with the participation of lawyers and judges.

From the Ukrainian side the following persons participated in convention deliberations: Bohdan Futey, federal judge in Washington; Yaroslav Roslak, Superior Court judge in Edmonton; and Eugene Fedak, District Court judge from Newmarket, Ont.

Besides Ukrainian lawyers from Canada and the United States, Ukrainian lawyers from other countries participated, namely Adrian Jenkala, president of the Association of Ukrainian Lawyers in Great Britain; Jeremiah Taurydzky, chairman of the Section of Ukrainian Lawyers of the Ukrainian Alumni Association in Buenos Aires, Argentina; I. Marcuk from Hamburg, West Germany; Ihor Tarko and Roman Sas-Zalozieckyy, both from Vienna.

The convention was held at the Marriott, the most prestigious hotel in Vienna.

On June 30, at 9 a.m., Walter Schuppich, president of the Austrian Bar Association, opened the convention. In his introductory address he accentuated the importance of international conventions of lawyers and specifically underlined the fact that this joint convention was organized to commemorate the Millennium of the Decree of Kievan Prince Volodymyr the Great.

From Ukrainian side, the convention was opened by George Danyliw, President of the Ukrainian Canadian Advocates' Society. Greeting the participants and guests in German, he briefly informed those present about the Ukrainian associations in the free world and about Ukrainian communities in diaspora.

"The choice of the City of Vienna for this Joint Convention," he pointed out, "is because the capital of Austria in comparison with other capitals of western Europe, is located closest to the capital of Ukraine." Mr. Danyliw added that Ukrainians in Ukraine are not allowed to commemorate the decree of Prince Volodymyr the Great, therefore the Ukrainian lawyers decided to hold such a commemoration in the city of Vienna.

The convention was also greeted by the Canadian Ambassador to Austria, Michael Shenstone, and Alfred Duchek, solicitor general for Austria. There were two masters of ceremonies: Mr. Foglar-

Deinhardstein, a Viennese lawyer, and Bohdan Onyschuk, a Ukrainian lawyer from Toronto.

The convention consisted of five sessions and a visit to the Palace of Justice of Vienna. Thus, the Ukrainian participants had an opportunity to listen to a criminal trial in Austria.

The chairman of the first session was Heinz Barazon, a Viennese lawyer and the topic was the "Comparative Analysis of Legal Systems of Austria and Canada." The speakers at this session were: Jaroslav Roslak, Judge of the Superior Court of Alberta and Willibald Plesser, a Viennese lawyer. The second session, titled "Modus Operandi of Austrian, Canadian and U.S.A. law firms." The chairman of this session was Judge Futey, and the speakers were Michael Waris of Washington, Mr. Onyschuk of Toronto, and Gerhard Benn-Ibler and Friedrich Fritsch of Vienna.

At 6 p.m. on the same day the participants of the convention attended a reception hosted by Ambassador Shenstone of Canada at his official residence.

At the conclusion of this reception, Mr. Danyliw presented the ambassador with a painting by well-known Ukrainian Canadian artist Peter Shostak.

At 8 p.m. that evening all participants of the convention — over 120 persons — were hosted by Mr. Schuppich, president of the Austrian Bar Association, at Heurigen in Fuhrgassl-Huber Neustift am Walde. The Ukrainian participants had an occasion to acquaint themselves with their Austrian colleagues at this traditional Viennese dinner-entertainment.

The theme of the third session of the joint convention that took place on Friday, July 1, was "Taking Evidence in Foreign Jurisdictions." The chairman of this session was Vienna lawyer Reiner Kornfeld, and speakers were Mr. Danyliw and Paul Chumak from Toronto, and Freidrich Schwank, a Viennese lawyer.

The fourth session was chaired by Dan Zadorozny, a Toronto lawyer. The theme was "Comparative Immigration Law," and the speakers at this session were Maureen O'Brien of Miami Beach, Linda Kolyn of Toronto and Heinz Barazon of Vienna.

The theme of the last session of the professional program was "Human Rights in Western Democracies and Eastern Europe." The chairman of this

session was Judge Fedak of Newmarket, Ont., and the speakers were Mr. Chumak of Toronto and Maria Hoffelner of Vienna.

The concluding remarks to the professional part of the convention were delivered by Mr. Foglar-Deinhardstein from the Austrian side and Mr. Chumak from the Ukrainian side.

All presentations by the speakers at the convention were well prepared, and both Ukrainian and Austrian lawyers took active part in the discussions. The papers delivered at the convention will be published in a special edition commemorating the decree of Prince Volodymyr in the English and German language.

On Friday, July 1, after adjournment of the convention, Mr. Danyliw, president of the Ukrainian Canadian Advocates' Society, hosted the participants of the convention at Palais Pallavicini. At this reception were toasts were made to Austria, the U.S., Canada and Ukraine. During the reception in Palais Pallavicini brief concluding speeches were delivered by Terry Gawryk, president of the Ukrainian American Bar Association, Mr. Onyschuk, vice-president of the Ukrainian Canadian Advocates' Society; and from the Austrian side by Alfred Duchek, solicitor general of Austria and Karl Hempie, vice-president of the Austrian Bar Association.

As a token of friendship, Mr. Danyliw presented Mr. Schuppich of the Austrian Bar Association, with a painting by Ukrainian artist Andrij Charyna of Toronto.

Ukrainian scholar...

(Continued from page 3)

Above all, Prof. Mokry is a passionate supporter of intellectual work, infused with a Christian spirit. "If we are to make sense of such a tangled history, what is needed is a will for dialogue stemming from the desire for mutual understanding, and also the realization by both sides that they cannot live forever with hate, prejudice and mutual recriminations," Prof. Mokry wrote in Tygodnik.

He urges a "mutual admission of guilt [and] a thorough, bilateral investigation and public appraisal of all the thorny and controversial facts of our common history." Nothing is to be "smoothed over," he told the TWG audience. "The bitter truth is better than sweet poison." Ukrainians and Poles must "talk less and listen more."


As he concluded his talk, Prof. Mokry bestowed on TWG a gift of two records, which he helped produce. Giving the disks to TWG Vice President R.L. Chomiak, Prof. Mokry explained that they were recorded at a recent Krakow concert honoring Taras Shevchenko. One, "Polonyny," contains songs of Lemkivshchyna and Boykivshchyna performed by a troupe led by Jaroslav Trochanowski. The other, "Echo of the Ukrainian Steppes," features the bandurist Anna Siwicka-Chraniuk. Prof. Mokry termed the two recordings "a bouquet of flowers at the foot of Taras Shevchenko's monument."

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Obverse (heads)
Volodymyr the Great
Володимир Великий



Reverse (tails)
The Trident
the national symbol of the Ukrainian people.
Тризуб
національний символ українського народу

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Federal judge...

(Continued from page 1)

versal pre-summit decision, the State Department ordered that Mr. Medvid should be sent back aboard the Soviet ship despite the fact that a border patrol agent filled out an official form stating "subject jumped ship for political and moral reasons."

Congressional investigation

A subsequent U.S. Helsinki Commission investigation in May 1987 took issue with the manner in which the incident was handled and called for new measures to prevent similar incidents. None have been implemented thus far. That investigation, however, did not focus on the constitutional issues raised by the plaintiffs in the suit before Judge Oberdorfer.

First Amendment right

In granting summary judgment for the plaintiffs, the court's decision pointed out that: "the UABA today cannot effectively achieve the essentially political goals that lay near the organization's core purpose — the beneficial integration of individuals of Ukrainian descent into the American legal and political society — without being able to disseminate its offer of free legal services to

citizens of the Soviet Union and East Bloc nations seeking political asylum in the United States."

Judge Oberdorfer then specifically held that the "UABA and its members have a First Amendment right to use litigation and other legal services to support the economic and political community they prefer and to encourage others of similar ancestry to join that community."

Notice required

The court's decision requires that effective September 15 all INS officials provide the following notice to aliens seeking asylum from the USSR:

"In the United States of America, persons frequently and routinely have private attorneys assisting them in matters involving the government. There are private attorneys in this country, members of the Ukrainian-American Bar Association, who speak your language and will assist you free of charge. These attorneys are not associated with any government. The services of these attorneys are available anywhere in the United States, or in any country in which the United States Immigration Service maintains an office. If you want the assistance of such an attorney, please tell the officer who gave you this notice. The officer will then call or have you call (215) 784-

7226, which is the telephone number of the Ukrainian American Bar Association, where you can get legal assistance. This telephone number will be answered 24 hours a day."

The notice is to be provided officially in English, as well as in Armenian, Byelorussian, Estonian, Latvian, Lithuanian, Russian and Ukrainian, the languages one would most frequently hear spoken by disaffected Soviet nationals.

Decision's ramifications

"This is an important decision because it ensures that in dealing with potentially sensitive defections, the U.S. government remains bound by the First Amendment of the U.S. Constitution which guarantees the right of American attorneys to communicate with potential asylum seekers," said Andrew Fylypovych, attorney for the UABA.

"Such communication is vital because it enables a defector, who finds himself in an emotionally and, in Medvid's case, physically draining situation, to be counseled by attorneys who speak his native language and can offer him a degree of warmth not available from government officials," he said.

This would have been of particular significance to someone like Mr. Medvid who, twice in one night swam through the waters of the Mississippi River, only to be tackled and beaten by seven Soviet sailors who dragged him back aboard his vessel, Mr. Fylypovych added.

Mr. Medvid was later removed to a Coast Guard cutter for interviews with U.S. officials. The UABA has charged at various times that the person interviewed the second time was not the same man who initially jumped ship. Although the "imposter theory" was dismissed by the U.S. Senate investigation report in May 1987, recent developments suggest a basis for such allegations.

Controversy resurfaces

A recently obtained tape of a telephone conversation held by the original Myroslav Medvid with an interviewer on October 24, 1985, at the New Orleans Harbor Police was compared by Mr. Fylypovych, the UABA's attorney, with the official transcript published in the

1987 Senate report.

The tape recording itself differs markedly in certain material respects from the official transcript. Parts of the conversation which are marked as unintelligible in the Senate transcript are clearly audible on the tape.

"The official transcript studiously avoids the transliteration of phonetic sounds which gives the impression Medvid was not speaking intelligently and that he was speaking some unknown language," says Mr. Fylypovych. "However, even a cursory evaluation of the tape shows that Medvid was rational and spoke Ukrainian," noted Mr. Fylypovych, who himself is fluent in Ukrainian. "One cannot help but wonder whether allowing Ukrainian-speaking attorneys to meet with Medvid would have allowed for the truth to come out immediately," says Mr. Fylypovych.

Court ruling helps open asylum process

Judge Oberdorfer's ruling does not attempt to resolve the factual disputes relating to Mr. Medvid's identity and intentions, as those issues were never before the court. It does, however, inject private citizens into the process by which potential defectors from the USSR are evaluated and processed. The UABA hopes that the intervention of third parties will eliminate confusion, particularly when it applies to translations.

"No longer will the government be able to claim that something was misinterpreted. UABA lawyers will speak the alien's language fluently," says Mr. Fylypovych. The ruling applies to both the INS, which is the agency generally responsible for handling aliens, and to the State Department, which took over the handling of the Medvid case because of the involvement of a Soviet citizen.

Nationwide hotline

In order to help effectuate access to lawyers, the UABA has set up a nationwide 24-hour telephone service which will provide contact with attorneys within minutes of a call for assistance. "We hope not to need emergency services as was necessary in Medvid's case, but we want to be sure they are available. It is a small effort to help better someone's life," concludes Mr. Fylypovych.

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PAUL CHUMAK, Defense attorney for John Demjanjuk
JOHN DEMJANJUK, JR., John Demjanjuk's son
DR. MYRON KUROPAS, Ethnic Liaison under former President Ford
WALTER LITYNSKY, President, Capital Region AHRU
ASKOLD LOZYSKY, Attorney
BOZHENA OLSHANIWSKY, President, UNCHAIN
IOAN ONUJEK, UNCHAIN observer during entire trial in Israel
EDWARD NISHNIC, John Demjanjuk's son-in-law, Pres. of JDDF Fund
THEODORE ROMANKOW, Attorney; Chairman L.U.V.
YORAM SHEFTEL, Defense attorney for John Demjanjuk
DR. BOHDAN VITVITSKY, Attorney and author

DATES AND PLACES:

September 17, Saturday, 7:00 p.m. — TRENTON
Ukrainian American Cultural Center, 477 Jeremiah Avenue

September 17, Saturday, 7:00 p.m. — DETROIT (Warren)
Immaculate Conception Grade School auditorium, 29500 Westbrook Street

September 18, Sunday, 12:00 Noon — SO. BOUND BROOK
St. Andrew's Ukrainian Orthodox Parish Hall

September 23, Friday, 7:30 p.m. — CLIFTON
Ukrainian Orthodox Church of Holy Ascension, 635 Broad St.

September 24, Saturday, 4:00 p.m. — NEWARK
St. John's Ukrainian Catholic Church Gymnasium, 762 Sanford Ave.

September 25, Sunday, 2:30 p.m. — WILMINGTON
Sts Peter & Paul Ukrainian Orthodox Church Hall, 1406 Philadelphia Pike

September 30, Friday, 7:30 p.m. — WASHINGTON, D.C.
St. Sophia's Religious Ass'n of Ukrainian Catholics, 2615 30th Street N.W.

October 1, Saturday, 6:00 p.m. — BALTIMORE
St. Michael's Ukrainian Catholic Church-Hall, Eastern & Montford Aves.

October 2, Sunday, 4:00 p.m. — PHILADELPHIA (Cheltenham)
Ukrainian Educational & Cultural Center, 700 Cedar Road

Those unable to attend the rallies may send their checks to:

JOHN DEMJANJUK DEFENSE FUND
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- Приміщення проситися замовляти через Управу Союзівки.

28 senators...

(Continued from page 2)

terms the letter describes the Baltic question as having "cast a shadow over U.S.-Soviet relations for 49 years" and "strained U.S.-Soviet relations," and warns that "so long as your government continues to sanction the ongoing violation of international law and interference in the internal affairs of the Baltic people, the United States will never abandon its policy of non-recognition."

The senators' letters come just one day after Soviet officials called a news conference in Moscow to justify the USSR's presence in the Baltic region and to question the authenticity of the Molotov-Ribbentrop Pact's secret protocols. They also follow by one week a letter sent by 57 members of the House Representatives to General Secretary Gorbachev asking him to repudiate the pact.

The Senate letters were initiated by Sen. Donald Riegle (D-Mich.). Among the signatories are Senate Majority Leader Robert Byrd (D-W. Va.) and the Democratic nominee for vice-president, Sen. Lloyd Bentsen (D-Texas).

Other signatories to the letters are: William Armstrong (R-Colo.), Rudy Boschwitz (R-Minn.), Bill Bradley (D-N.J.), Dale Bumpers (D-Ark.), Quentin Burdick (D-N.D.), Thomas Daschle (D-S.D.), Dennis DeConcini (D-Ariz.), Alan Dixon (D-Ill.), Christopher Dodd (D-Conn.), Bob Graham (D-Fla.), Charles Grassley (R-Iowa), John Heinz (R-Pa.), Daniel Inouye (D-Hawaii), David Karnes (R-Neb.), Frank Lautenberg (D-N.J.), Carl Levin (D-Mich.), Richard Lugar (R-Ind.), John McCain (R-Ariz.), Howard Metzenbaum (D-Ohio), George Mitchell (D-Maine), Larry Pressler (R-S.D.), Harry Reid (D-Nev.), Paul Sarbanes (D-Md.), Paul Simon (D-Ill.) and Pete Wilson (R-Calif.).

Ukrainian Orthodox...

(Continued from page 11)

activities, including an exhibit of religious art, created by Slavko Nowytski, which is touring the country. There was a dinner-dance on Saturday evening and a concert of the Ukrainian Bandurist Chorus, under the directorship of Wolodymyr Kolesnyk, on Sunday afternoon.

Besides a special vesper service at St. Andrew Ukrainian Orthodox Church, the newly built structure in Bloomingdale, a Millennium divine liturgy was served at St. Volodymyr Cathedral in Chicago with Metropolitan Mstyslav presiding along with Archbishop Constantine of Chicago and Bishop Antony of New York concelebrating.

With crowds of the laity dressed in national dress, the neighborhood around St. Volodymyr truly gave the Chicago neighborhood a Ukrainian festive air.

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PREVIEW OF EVENTS

September 17

HAMILTON, N.J.: UNCHAIN, the Ukrainian National Center: History and Information Network, will sponsor a public rally regarding the John Demjanjuk case in Israel at 7 p.m. in the Ukrainian American Cultural Center, 477 Jeremiah Ave. For more information call (201) 373-9729.

NEW YORK: The School of Ukrainian Studies of SUM-A will begin its school year with a 9 a.m. divine liturgy at St. George Ukrainian Catholic Church. Registration of pre-school through 12th grade will commence after the liturgy in the school, 136 Second Ave. For information call (201) 451-2293.

September 18

SOUTH BOUND BROOK, N.J.: UNCHAIN will sponsor a public rally regarding the case of John Demjanjuk at noon in St. Andrew's Ukrainian Orthodox Church hall. For information call (201) 373-9729.

FLINT, Mich.: The Ukrainian community will celebrate the Millennium of Ukrainian Christianity with a 4 p.m. moleben at St. Vladimir Ukrainian Catholic Church, 3464 W. Pasadena St., and a 5 p.m. dinner and concert, featuring a 40-voice choir directed by Prof. Cependa, at the Ukrainian Hall, 3321 W. Pasadena. Admission to the dinner/concert will be \$10 per person. Children under age 12 will enter free. For information call Dr. Nykola Bartkiw, (313) 750-9794.

BELLEVILLE, Ill.: To mark the Millennium, the Gateway Ukrainian Millennium Committee and the parishioners of St. Mary's Ukrainian Catholic Church will sponsor a special divine liturgy of thanksgiving at 1:30 p.m. and a grand banquet at 4 p.m. This celebration will be held at the National Shrine of Our Lady of the Snows, 9500 W. Illinois Route 15, Belleville, Ill. For more information call Marta Zahalak, (314) 721-0235.

BAYONNE, N.J.: The Ukrainian community will mark the Millennium with a moleben and blessing of water at the Ukrainian Orthodox Church of St. Sophia, 38 W. 23rd St. at 1 p.m. by the Very Rev. Vasyl Romaniuk and the local Catholic and Orthodox clergy. A banquet will follow the moleben at 3 p.m. in the Ukrainian National Home, 280 Ave. E. The program will include as main speaker, the Rev. Romaniuk, as well as a Millennium play and performances of the Maplewood, N.J. choir. Tickets are \$20 and may be ordered from Richard Jendras, (201) 437-2833.

September 23

CHICAGO: The Ukrainian Institute of Modern Art will host a reception for the opening of an exhibit of works by Ilona Sochynsky, 7-10 p.m. at the institute, 2320 W. Chicago Ave. The exhibit is scheduled to run through October 30. For information and gallery hours call (312) 227-5522.

September 24

NEW YORK: The New York Metropolitan Committee Commemorating the Millennium of Christianity in Ukraine will sponsor a Millennium Rally at 3 p.m. in the Felt Forum at Madison Square Garden Center, Eighth Avenue between 31st and 33rd streets. The rally will include an ecumenical prayer service celebrated by hierarchy of the Ukrainian Churches, greetings and addresses by distinguished guests, a Millennium pageant featuring recitation of excerpts from Wira Wowk's "Iconostasis" by members of the Lydia Krushelnytska Drama Studio and performances of "Icon" and "Striving for Freedom" by the Syzokryli Dance Ensemble, and a marching band of youth ensembles from Toronto. Contributions of \$10 for adults, \$3 for youth under 18, are requested. For tickets contact all local credit unions or the Millennium committee, (212) 437-7310. Tickets will not be available at the door.

September 24-25

LOS ANGELES: The local Ukrainian community will celebrate the Millennium with a solemn ecumenical prayer service at 6:30 p.m. in St. Vibiana Roman Catholic Cathedral in downtown Los Angeles. This event is being sponsored by the Millennium of Christianity in Ukraine Jubilee Committee, Los Angeles. On Sunday, Bishop Innocent Lotocky will officiate at the solemn blessing ceremonies of the newly constructed and renovated parish facilities of the Nativity of the Blessed Virgin Mary Ukrainian Catholic Church, 5154 De Longpre Ave. There will also be a priestly ordination of the parish deacon, Osyp Chupil. For more information call the parish, (213) 663-6307.

PITTSBURGH, Pa.: The seventh

annual Pittsburgh Ukrainian Festival will be held at the University of Pittsburgh campus this weekend. Joy Brittan will headline Saturday night's zabava/cabaret, while Alex Holub, the Kiev dance ensemble and the Poltava dance ensemble will perform during Sunday's grand concert. For more information call the festival committee, (412) 279-3458.

MARLBORO, N.J.: St. Wolodymyr the Great Ukrainian Catholic Church in Marlboro, N.J., is sponsoring a pilgrimage to the Immaculate Conception of the Blessed Virgin Mary Ukrainian Catholic Cathedral in Philadelphia in commemoration of the Millennium. There will be a divine liturgy at 10 a.m., followed by luncheon and an afternoon tour of Independence Hall. Buses will leave the church parking lot at 7:45 a.m. sharp and will return approximately at 6 p.m. The cost is \$20. For reservations and information call Dr. Margaret Zakanycz, (201) 671-3465.

ONGOING

SASKATOON, Sask.: An exhibit titled "On the Banks of the Dnipro," representing an overview of the historical culture of the Dnipro River basin in Ukraine, will be on display through October 23 at the Ukrainian Museum of Canada, 910 Spadina Crescent W. The exhibit includes reconstructions of ceramic pieces, historical maps, engravings, illustrations and costumes. For more information call the museum, (306) 244-3800.

WINNIPEG, Man.: The Art Gallery of the Ukrainian Cultural and Educational Centre, 184 Alexander Ave. E., continues to host a retrospective exhibit of paintings and sculptures by Roman Kowal. The exhibit is scheduled to run through November 13. For information call the center, (204) 942-0218.

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